



الموجز في صفة صلاة النبي وصيامه وقيامه واعتكافه

**A Summarised Description of The Prayer,
Fasting, Night Prayer and I'tikaaf
of The Prophet of Allah ﷺ**

By Shaykh Abdul Aziz bin Marzouq At-Tarefe
(May Allah hasten his release)

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Our Aim & Mission

Assalaamu'alaikum wa rahmatullaahi wa baraakaatuhu.

All praise is due to Allah ﷻ Lord of the worlds, and may the Peace and Blessings of Allah be upon The Messenger ﷺ his family, his companions and his followers till the Day of Resurrection.

We at Maktabah Al-Badr follow the Qur'ān and the Sunnah upon the understanding of the Salaf-us-Saaliḥ – they are the Companions of the Prophet Muhammad ﷺ and the two generations that succeeded them.

Our aim is to call the people to the correct understanding of Islam, which is based upon the Qur'ān and the Sunnah, pure and free from any innovations or alterations to the Deen - whilst following the same Manhaj (methodology) of the Salaf-us-Saaliḥ. We hope to help connect the people to the Scholars of Islam and their students.

The mission of Maktabah Al-Badr is to use our resources to spread authentic and correct information about Islam and Muslims, through different methods such as posters, quotes, booklets and videos. We hope brothers & sisters can benefit from the information and spread them to their friends and family.

Jazakallahu Khairan,

Maktabah Al-Badr

Knowledge Mandates Action

Introduction

Verily all praise is for Allah ﷻ we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomever Allah guides there is none who can misguide him, and whomever Allah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

As for what follows:

We at Maktabah Al-Badr have translated the book '*Al-Mujaz Fi Sifat Salat An-Nabi wa Siyaamu-hu wa Qiyaamu-hu wa l'tikaafu-hu*' (A Summarised Description of The Prayer, Fasting, Night Prayer and l'tikaaf of The Prophet of Allah ﷺ) by Shaykh Abdul Aziz bin Marzouq At-Tarefe.

Our motivation to translate this booklet was to follow in the footsteps of the Salaf us-Salih (righteous early predecessors), who were in the forefront in teaching the obligations of Islam.

Explaining the pillars of Islam was a known practice amongst the Salaf, which shows the importance of learning and spreading matters such as Salah, fasting Ramadân, Hajj, etc which are essential for every believer to know. Practical demonstrations of Salah for example have been given by some companions of the Prophet ﷺ such as narrated by Anas ibn Malik and Malik ibn Huwairith ؓ

The aim of the Shaykh in this booklet was to keep the book simple and easy to read for the layman, hence why he did not reference any evidences for any of the points, rather he has authored books and has audio recordings which go into more depth in these subjects.

We ask Allah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so. May Allah purify our intentions and hearts and accept our deeds from us.

Maktabah Al-Badr

8th Sha'baan 1440AH - 13/04/2019

Summarised Biography of Shaykh Abdul Aziz bin Marzouq At-Tarefe

The Shaykh's name is `Abdul-`Aziz bin Marzouq al-Tarefe. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Shariah of Imam Muhammad bin Sa'ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director at the Center for Research and Studies, and then an Islamic researcher in this same center.

He began memorizing Islamic texts at the age of 13. The first text he memorized was Al-Bayquniyyah (in the science of hadith). He memorized Kashf Al-Shubuhāt, Kitab Al-Tawhid, Fadl Al-Islam, Al-Manzumah Al-Rahbiyyah and Bulugh Al-Maram, along with hundreds of lines of poetry by the age of 18. He further went on to memorize Sahih Al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manar As-Sabil and Al-Risalah (of Ibn Abi Zayd Al-Qayrawani) in the fiqh of Imam Malik.

He studied countless books in hadith, fiqh, usul, tafsir, adab (literature) and books of fiqh in the madhabs of Imam Abu Hanifah, Imam Ahmad, Imam Al-Shafi'i and Imam Malik. He studied many books of hadith, including Sunan Al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdul-Razzaq and Sunan Al-Daraqutni. Other books studied: Fatawa Ibn Taymiyyah, Zad Al-Ma'ad, Tafsir Ibn Kathir, Tafsir Al-Tabari, Tafsir Al-Baghawi, Tafsir Al-Zamakhshari, Tafsir Al-Tha'labi, Sirah Ibn Hisham and Al-Mughni.

The Shaykh reads on average 13-15 hours a day and used to memorize between 30-50 Prophetic narrations a day!

Notable teachers:

His eminence, the great scholar, `Abdul-`Aziz Bin Bāz

Shaykh Safi-ur-Rahmān Al-Mubārkpouri

Shaykh `Abdullāh Bin `Aqīl

Shaykh `Abdul-Karīm Al-Khudayr

Shaykh Sālih Al-Shaykh

Shaykh Muhammad `Abdullāh Al-Sūmālī

The Shaykh was central in speaking out against oppression in the Muslim world, including that in Egypt and other Muslim Lands. The Shaykh has been acquitted of all convictions but is still held in prison. We pray Allah hastens his release.

A Summarised Description of The Prayer of The Prophet of Allah ﷺ

Salah (Prayer): The Second Pillar of Islam

The companions of the Prophet ﷺ were of the consensus that someone who abandons the Salah (prayer) has committed Kufr (disbelief).

Walking To The Prayer

It is obligatory to come for prayer in the Masjid with a pure intention and a specific Dua (supplication) has not been established from the Messenger of Allah ﷺ whilst walking to the masjid. It is also recommended to walk to the prayer with tranquillity and not to hasten unless there is fear of missing the prayer or a Rak'ah (unit of prayer), in which case an individual may walk slightly faster.

When entering the masjid a person should recite:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

"O Allah, open before me the doors of Your mercy," entering with his right foot first.

Thereafter, it is recommended for the individual to pray: Tahiyatul Masjid (prayer for entering the masjid). If one sits before praying Tahiyatul Masjid, to eat or drink, or to take a short rest, they may do so and it is fine for them to stand and perform the prayer afterwards.

Shortly Before The Prayer

No particular Dua or Dhikr (Remembrance) has been established from the Messenger of Allah ﷺ just before the opening takbir (i.e. commencing the prayer); however, He ﷺ would be preoccupied in straightening the rows for prayer and using Siwaak (tooth stick).

Standing close to the Imam is a virtue established from the Messenger of Allah ﷺ and there is no difference between standing on the right side of the row or the left side (in terms of virtue), but it is best to stand directly behind the imam.

Intention

Intention should be made in the heart and to utter it audibly is an innovation.

Facing The Qiblah

It is obligatory to face the Qiblah (direction of the Ka'bah in Makkah) during both the obligatory and optional prayers, except for the person who is unable like the person praying on a plane or a ship that turns away from Qiblah, such a person should begin their prayer facing the Qiblah and there is no issue if the direction changes whilst they are performing it.

It is also permissible to pray the optional prayer in a car or any other mode of transport during travel by gesturing the movements of the prayer, without having to face the Qiblah.

It is a Sunnah for the Imam and the one praying alone to place a Sutrah (barrier) in front of them. The distance between themselves and the Sutrah should be three arm's length.

Beginning The Prayer

He begins by saying "Allahu Akbar" whilst raising the hands up to the shoulders or the ear lobes and extending the fingers. It has not been authentically proven from the Messenger of Allah ﷺ to face the (palms of the) hands towards the Qiblah whilst doing this.

The Qiyam (Standing)

The Qiyam is a pillar in the obligatory prayers and a Sunnah in the optional prayers. The sick and those who need to do so may use a stick or lean on a wall to aid them in prayer if necessary.

There is no authentic evidence indicating where the Messenger of Allah ﷺ would look in his prayer. The Qiyam should be done in an upright posture, without joining the feet, as doing so is contradictory to the Sunnah. If the prayer is prolonged a person may alternate between leaning on either (foot).

The Opening Supplication And The Recitation Of The Prayer

Beginning the prayer with an opening Dua is a Sunnah. It is a Sunnah to vary the opening supplications that have been confirmed from the Messenger of Allah ﷺ from time to time.

Thereafter, a person should ask Allah for refuge from the cursed shaytaan by reciting:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allah from Shaitân (Satan), the outcast (the cursed one)."

Then he says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the Name of Allah, Most Gracious, Most Merciful."

This should be recited silently. He used to hold his hands by placing the right hand over the left hand. He may position them anywhere he wishes either upon his chest or his belly button or his stomach. Thereafter, he is to recite Surah Fatiha (the opening surah of the Qur'an) slowly, verse by verse.

A person should recite audibly in the; obligatory units of the Fajr prayer and the first two obligatory units of Maghrib and Isha prayers. At the end of Surah Fatiha both the Imam and congregation should say "Aameen" loudly. The congregation is not to recite Surah Fatiha during the audible prayers, except in those units where recitation is done quietly according to the most correct opinion.

After the recitation of Surah Fatiha any portion of the Quran which is found to be easy may be recited. In the Fajr prayer a person should recite from the Mufasssal surahs, (which are the Surahs between Surah Qaf and Surah Naas) and in the Maghrib prayers either he recites from the small length Surahs or the medium length Surahs and in the rest (of the Prayers) he recites from the medium length Surahs. And to recite from the long Surahs for the Fajr and Maghrib prayers then it is also Sunnah. It is disliked to lengthen the Isha prayer and it is prescribed to shorten the recitation whilst travelling.

The Sunnah is to recite a Surah completely in a single unit of prayer without dividing it between two units, and occasionally differing to this is not a problem.

Khushoo' (Humility and Attentiveness) In The Prayer

Khushoo' is the heart and soul of the prayer and the one who does not possess it finds prayer difficult and it is amongst the characteristics of the successful believers.

Ruku' (Bowing)

Then he performs the Ruku' by saying "Allahu Akbar" whilst raising the hands as is done at the beginning of the prayer. According to the most correct opinion: saying the Takbir is a Sunnah during each movement within the prayer. The raising of the hands (Raf'ul yadain) is done in four places during the prayer. These are the following; the opening Takbir, before Ruku', after rising from Ruku' and standing from the second unit of prayer for the third unit of prayer.

Then he goes down into Ruku' and the Sunnah is for the worshipers to go down into Ruku' after the Imam. The Ruku' is to be done whilst keeping the back straight without raising the head or lowering it excessively. He places his hands firmly on his knees while separating between his fingers.

The Sunnah is to lengthen the Ruku' and it is not permissible to recite from the Quran during the Ruku', rather he is to recite:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Glory to my Lord the Exalted," three times, and if said ten times then that is good.

Other authentically reported invocations for the Ruku' are:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory is to You, O Allah, our Lord, and praise is Yours. O Allah, forgive me.

سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glory (to You), Most Holy (are You), Lord of the angels and the Spirit (Jibreel).

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبَرِيَاءِ، وَالْعَظَمَةِ

Glory is to You, Master of power, of dominion, of majesty and greatness.

Personal supplications can be made during the Ruku'.

Thereafter, a person rises from the bowing position, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Allah hears whoever praises Him". Whether as a Imam or praying individually.

As for those praying behind the Imam, they should say:

رَبَّنَا وَلَكَ الْحَمْدُ

"Our Lord, praise is Yours"

Sujood (Prostration)

He then goes into prostration and has the choice to put his hands on the ground before his knees or vice versa, depending on his circumstances.

The prostration must be performed on "seven limbs"; the forehead and nose, both hands, both knees and both feet, whilst separating the thighs without letting the stomach rest on any part of it (i.e. the thighs) and joining the fingers and directing them towards the Qiblah whilst saying:

سُبْحَانَ رَبِّيَ الْأَعْلَى

'Glory is to my Lord, the Most High,' three times, and if it is increased to ten then that is good.

Prostration is the greatest position for making supplications.

Sitting Between The Two Prostrations

Thereafter, he goes into the sitting position, which is in-between the two prostrations. It is Sunnah to sit in the Iftirash position, which is to place the right foot in an upright position whilst directing the toes towards the Qiblah and spreading out the left foot in a way which makes it easy to sit on. A person can also sit on both heels with both feet in the upright position. This position is called the Al-Iqaa'i position.

Between the two prostrations he says the following:

رَبِّ اغْفِرْ لِي
"My Lord, forgive me."

Thereafter, the second prostration is the same as the first and the second unit of prayer is the same as the first. The only difference is that the opening supplication is not mentioned in the second unit and the recitation in the second unit is half (in length) in comparison to the first unit.

Tashahhud

Then he rises for the second unit by pushing down on the floor. He then sits after the second unit for what is the first Tashahhud in the (obligatory) prayers besides Fajr and he should sit in the Iftirash position after the second unit.

Tashahhud is one of the obligations of the prayer, so, the prayer is invalid if the Tashahhud is left out intentionally. If it is missed forgetfully then a Sajdah Sahw (prostration of forgetfulness) should be performed. If someone out of forgetfulness stands up for the third unit of prayer without performing the first Tashahhud and has already stood up straight, then they should not return to that Tashahhud (after remembering that they missed the first Tashahhud and should continue with the third unit of the prayer.)

Pointing with the finger is prescribed in the first and last Tashahhud, however, moving it is not established from the Messenger of Allah ﷺ. Salawaat (Prayers) upon the Messenger of Allah ﷺ is not to be said in the first Tashahhud.

The most authentic form of Tashahhud reported from the Messenger of Allah ﷺ is as follows:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger."

To send Salawaat and Salaam upon the Messenger of Allah ﷺ is a Sunnah in the last Tashahhud (before the Tasleem – giving Salaam to both sides) and can be said as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allah, bestow Your favour on Muhammad and on the family of Muhammad as You have bestowed Your favour on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.”

At the end of the final Tashahhud, a person supplicates and the most emphasized supplications is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،
وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

“O Allah, I seek refuge in You from the punishment of the Hell-fire, and from the punishment of the grave, and from the trials of life and death, and from the evil of the trial of the False Messiah.”

The last Tashahhud is one of the pillars of the Prayer.

Tasleem (Giving Salaam to both sides)

At the end of the Tashahhud he makes Salaam to the right and then to the left. The first salaam is obligatory and the second is a Sunnah. Both Salaams are recited as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“May peace and Allaah’s Mercy be upon you”

It is Sunnah to turn facing the right until the people behind him can see his right cheek and (then) left so that those behind can see his left cheek.

Description of the Fasting, Night Prayer and I'tikaaf of the Prophet ﷺ

The Ruling of Saum (Fasting)

Saum is the fourth pillar of Islam and whoever abandons fasting without an excuse, has committed a major sin.

It is prohibited to precede Ramadan by fasting a day or two before (its commencement), except for someone who is in the habit of fasting particular days or the one who has to make Kaffarah (compensation) or the one who is making Qada (Making up for a missed fast).

The Start of Ramadan

The beginning and the end of Ramadan is only considered by the sighting of the moon, not by calculations or by the (lunar) phases of the moon.

There is a general agreement amongst the scholars that the sighting of the crescent must come from at least one trustworthy witness.

No specific Dhikr has been established from the Messenger of Allah ﷺ at the event of sighting the crescent.

Intention

It is compulsory to make an intention the night prior to the performance of the obligatory fasts.

Whereas with optional fasts, if the intention is made at any time of the day then the correct opinion is that a person has the reward of the whole day.

If a person intends the Iftaar (breaking the fast), then their fast is broken, even if they have not eaten (or drank).

Refraining from Those Things That Break a Person's Fast

It is obligatory to refrain from all things that nullify the fast from the start of Fajr until sunset, such as eating food, drinking and having sexual relations.

According to the general agreement of the scholars, if a person eats or drinks deliberately and knowingly then their fast is broken, even if they have consumed something small.

Taking normal or nutritional injections has the same ruling as eating and drinking.

Actions Which Are Permissible for the Fasting Person

The following are permissible:

- Taste food without swallowing,
- Kissing ones wife,
- To use an oxygen mask for breathing,
- To use Kohl and
- Eye and ear drops.

However, it is not allowed to use nose drops, if the nose drop reaches the throat and then the stomach then the fast is broken, but if it doesn't reach the stomach then the fast is valid, as the principle is that nothing should be consumed.

The Following Do Not Break the Fast

- Vomiting intentionally or unintentionally does not break the fast according to the most correct opinion,
- Hijamah (cupping),
- Blood transfer, but it is best to delay it and Hijamah until the night so that the body does not become weak,
- Nose bleeds,
- Bleeding wounds do not break the fast,
- Injecting in other than the vein does not break the fast.

Iftaar (Breaking the Fast)

There is no supplication authentically established from the Prophet ﷺ at the time of breaking the Fast. As for making supplications generally it is prescribed at the moment of breaking the fast whether or not it is done facing the Qiblah or by raising the hands.

It is prescribed to break the fast by eating before drinking and choosing the ripe date over the dry date, but if these items are unavailable, water should be drunk in sips.

The continual fast where the Iftaar is delayed until just before the beginning of Fajr or the continuation of a fast into the second or third day is prohibited according to an agreement of the scholars.

Providing food for the fasting person with which to break his fast is recommended according to a consensus (of the scholars). Although the hadith in regards to its virtue is not authentic.

Hastening the Iftaar

It is an emphasized Sunnah to hasten the Iftaar. Hastening the Iftaar means; to break the fast after being sure that the sun has set and not whilst in doubt of the setting of the sun.

If someone hastened and broke his fast and realised thereafter, that they had eaten before sunset due to it being overcast, then their fast is still valid according to the most correct opinion.

Suhoor (Pre-Dawn Meal)

It is a Sunnah to delay the Suhoor to the last portion of the night and in it is a blessing, meaning receiving assistance in performing good deeds for it gives energy to the person, therefore if a servant of Allah takes Suhoor then that will assist him in reciting the Quran, being obedient, connecting the ties of kinship and other good deeds and by this the blessing is attained.

Fasting of The People Who Have a Valid Excuse

The Traveller

The traveller has the option to either fast or not, according to his condition.

An Old Person and Those Who are Permanently ill and Are Not Expected to Recover

An old person does not need to fast, but instead they should feed a Miskeen (poor person) as a substitute for each day missed (based upon this, the person who has an illness and is not expected to recover is given the same ruling).

Those Who Must Make Up Their Missed Fasts

The Sick and the Traveller

The sick and the traveller make up for their missed fasts without having to feed a Miskeen.

Menstruating or Bleeding Following Childbirth

The scholars are unanimously agreed that it is not permissible for women who are menstruating or bleeding following childbirth to fast, and that they should not fast in Ramadan but should make up missed fasts.

Breastfeeding and Pregnant women

It is obligatory on the breastfeeding and pregnant women to make up fasts missed, and it is safer and more precautionous for them to feed a Miskeen as a substitute for each day missed in addition to making up for it (after breastfeeding or their pregnancy).

Sexual Intercourse

The one who has sexual intercourse during the daylight hours of Ramadan must make up for it and must expiate for it. This is the case for both the man and the woman if she did not protest.

I'tikaaf (Seclusion in the Masjid)

Ruling

I'tikaaf may be done at the beginning, middle and end of Ramadan and it is a Sunnah according to a consensus (of the scholars). It is best to perform I'tikaaf at the end of Ramadan (last ten nights).

Limit for I'tikaaf

There is no limit to the maximum number of days for I'tikaaf but the minimum time for I'tikaaf is an hour.

I'tikaaf begins before the sunset of the 21st night of Ramadan and finishes on the night of Eid (the night proceeding the day of Eid).

I'tikaaf for Women in The Masjid is Allowed

I'tikaaf is Sunnah for both men and women, and the Mothers of the Believers (i.e., the wives of the Prophet ﷺ) used to observe I'tikaaf with the Prophet ﷺ during his lifetime, and after he passed away in the Masjid.

What to Do in I'tikaaf

During I'tikaaf the Mu'takif (person performing I'tikaaf) should busy himself in the remembrance of Allah, His worship, His obedience and in seeking beneficial knowledge.

What is Not Allowed for the Mu'takif

The Mu'takif is not allowed to have intimate physical contact with his wife. However, the Mu'takif is allowed to touch his wife. Sexual intercourse renders the I'tikaaf null and void. I'tikaaf may be done outside of Ramadan and may be done without fasting.

What is Allowed for the Mu'takif

The Mu'takif is allowed to exit the place of I'tikaaf due to a necessity without prolonging his leave.

Qiyam (Al-Layl) (The Night Prayer)

The Qiyam Al-Layl (The Night Prayer) should be prayed in units of two. There is no limit to the maximum number of units but it is best to pray eleven units of prayer.

It is best to perform the Night Prayer during Ramadan in congregation, and it is best for the Qunoot (Supplication) to be the length of Surah Buruj or a little longer.

The Night Prayer may be performed in the beginning, middle or the last portion of the night.

The Witr prayer (the odd-numbered prayer) should be prayed as one unit of prayer and if a person prefers he can pray in three units.

There is no problem in reciting from the Mushaf (copy of the Qur'an) whilst standing in the night Prayer.

The supplications in the Qunoot should be made with comprehensive invocations but without excessiveness.

End of the Booklet

NOTES

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